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WEEKLY REVIEW.

—To-day is the three hundredth anniversary of the massacre of St. Bartholomew's day, the first of the great attempts to cleanse the soil of France of heresy by means of the sword. Who would have thought that day, and at the time of the dragonnades, that there would come a day when no man in France could call himself a Roman Catholic without peril of his life, when all churches would be closed, when all priests would be hunted down like wild beasts, and when the Goddess of Reason should be proclaimed as the only object of worship. We have advanced a little, however. There has been a great Protestant Synod in France this year, and what is more to the purpose, evangelical preachers are winning souls and planting churches in different parts of that fair country.

—The Rev. Dr. Wilson has written an "Address to India" in blank verse, with copious illustrative notes. The work is now in the press, and will shortly be published under the auspices of the Bombay Tract and Book Society. This work is likely to attract a good deal of attention. Among the subjects touched upon in this address are the following:—The Vedic Hymns; Brahmanas; Pantheism; Kapila; Buddhism; Jainism; Transmigration; Superstition; Khundoba; Idolatry; Pilgrimages; Penances; Krishna; Chaitanya; Tukaram; the New Somaj; Christianity. We hope to notice the work more specifically hereafter.

—We are a good deal interested in the scepticism of the *Bombay Gazette* concerning Mr. Stanley. The *Gazette* does not actually deny the existence of the person known as Mr. Stanley, Commissioner of the *New York Herald*, but thinks there is much reason to doubt the accounts of his intercourse with Dr. Livingstone. All ordinary scepticism vanished into thin air when the letters of Dr. Livingstone, confirming Mr. Stanley's accounts, were received; but the *Gazette* still finds flaws and contradictions and anomalies and improbabilities enough to ruin the reputation of any number of witnesses. We are interested in this, and hope our contemporary will go on and find more irreconcilable discrepancies. Afterwards, when the facts are made so patent even that he will acknowledge them, we shall have another illustration of the fallibility of scepticism.

—We have received a copy of "Repentance, Faith, and the Gospel," three sermons preached at the Baptist Chapel, Allahabad, by Thomas Evans, missionary. These are very earnest, direct, and forcible. We suppose there is no true repentance without faith, nor true faith without repentance, and it is not always easy to separate the discussion of the one from that of the other. Perhaps we should have liked in the sermon on Faith a more explicit statement regarding the *act of faith*, whereby Christ is made the seeker's, as so many are stumbled just here. Still, the great matters pertaining to salvation are presented in this pamphlet in a way well fitted to be useful, and we should be glad indeed if ministers generally would cultivate the direct and earnest manner of addressing the unconverted, conspicuous in these discourses.

—Elsewhere will be found a notice of another remarkably successful case of treatment of leprosy by Dr. Bhau Dají. The Principal of the Grant Medical College bears testimony to the completeness of the cure. Yet if we remember rightly, Government refused to allow Dr. B. Dají the exclusive care of a ward in the Leper Hospital, to demonstrate the efficiency of his treatment. As other physicians do not profess to be able to cure Tubercular Leprosy,—at all events do not cure it—it certainly seems unjustifiable to refuse Dr. Bhau the fullest opportunity of showing what he can do.

—Beside the letter of "J. G.," we have received a number of others on the Wine question, which we decline. A letter on the Juggonnath question is under consideration.

The late Dr. Macleod, in the address with which he resigned his post as convener of the Foreign Mission Committee, before the recent General Assembly, spoke very indignantly of the want of hearty interest in missions manifested by the churches and ministers at home, as shown by the very trivial sacrifices they were willing to make contrasted with the immense sacrifices that the Hindoo convert often has to make. He represents a Hindoo as addressing them in such language as this:

"'You tell us in heroic language, and as if you are weeping bitter tears, that we are brands whom it would be a joy to pluck from the burning; and when any brand is to be plucked from the burning a hundred hands are stretched out to take it, provided only the man gets the parish where the brand is; but when the brand is to be plucked in India, where is the man that rushes to the rescue? Gentlemen, you don't believe a word of it. You call us hypocrites and deceivers, but what should we say of you if we took you by your appearance, and did not judge you charitably? Let us see what Christianity is in yourselves before you come to us; and, according to the demand of your divine Saviour, whose character we admire, whatever we may think of yours, take the beam out of your own eye before you try to take the mote out of your brother's eye.' That was what the Hindoos thought; and one act of real sacrifice would do more good than anything else that consisted of mere empty words. But in reply to the question—"Where are the converts?"—he had yet to learn that it was given to the Foreign Mission committee to make converts. He had always understood that the conversion of souls, by whatever mysterious forces, or by whatever means, was the act of God; and therefore the committee should not be asked why they did not do a thing for which they were not responsible. But if an answer were required, let his questioners try to number the converts they had made in their own parishes. Let them go down to the village, to some abode of crime and vice, and say that by the grace of God they would not leave it till they had effected the conversion of its inmates. Let them go to some scientific man who at least read—and that was what many men did not do who professed to judge about—what was written. Do not call him proud, and sneer at him as a 'natural man.' He had sweated more bloody sweat in seeking the truth than perhaps they had ever done. Let them go and satisfy that man's doubts, and meet him fairly. And when they came back from visitations like these, he took it they would have much more sympathy with the missionaries than they had at present."

The worthy convener seems to have felt that the demand for converts addressed to the Committee was as unreasonable as Rachel's cry to Jacob, 'Give me children or I die.' There is no doubt however that he enunciated a true principle when he asked that there should be a proportion between the church's consecration to the cause of missions and the greatness of the end contemplated. Christ has given us no reason to believe that the mere proclamation of the Gospel, apart from such an embodiment of it in the lives of its proclaimers as shall carry with it the force of direct testimony, will ever be likely to win men from darkness to light. It is a solemn fact, one not much perceived, that it is possible to do harm in preaching the Gospel; to create more difficulties by your half-hearted, unbelieving way of preaching it, than you dispel. As the Lord could accomplish with Gideon's 300 more than with the original force of 32,000, so it is not unlikely that a few hundred thoroughly consecrated and fully believing preachers of the word, would now accomplish more than the myriads of ministers are achieving throughout the world. But it is not enough that ordained preachers should be full of the Holy Ghost and of faith; the Church to which we invite sinners must be a body really subject to Christ and solicitous for his glory.

We must notice some of the Mission Reports that have lately reached us. The Third Report of the Chutteesgurh Mission mentions the departure of the Rev. Mr. Frank, leaving the Rev. O. Lohr again in sole charge of a Mission planted among four millions of idolaters. The training school contains eight young men. Twenty-seven adults have been received into the Church, and a good many are inquiring.

"Thus the good Lord has blessed our labour. We rejoice the more so, as we are sure that the most of them are sincere Christians, and some of them, indeed, are ornaments to the Christian Church. All of them confess Christ fearlessly, though they are derided, scorned, and mocked by their kindred. Although it is a fact that great patience is required to instruct them—especially the women—in order to make them understand the fundamental doctrines of our holy religion, when once it is grasped by them, they grow rapidly in grace. The moral change evinced in our converts is too visible to be overlooked, even by such as do not believe that Christianity has such power in itself to change a man morally. They are prayerful, and the Lord has his altar in every house, around

which the members of the family gather morning and evening to offer sacrifice unto the Lord.

"A small rural Christian settlement has sprung up, during the year, about half a mile from the station. Eight Christian families have settled there in order to cultivate the adjacent land, belonging to the Mission estate.

"According to previous advice given them, each family managed to save in six months, when working as coolies, enough to enable each to purchase a pair of oxen; four acres of cultivated land have been granted to each of them at the current land rent, and they are permitted to break jungle land to a certain extent.

"Four of our converts are employed in our four village Schools, as teachers, and two others as Scripture Readers."

Persecution has been comparatively slumbering during the past year. The field is white to the harvest. Money is wanted for building a church.

"The leading man of a large village and underpriest of the sect, has repeatedly made proposals to me to give him a living on the estate, and he would then embrace Christianity with a thousand of his followers; but he was informed that Christianity was not to be purchased, and that we could not accept any proposal from himself or others without an unconditional surrender of themselves both soul and body to Christ. In cases where converts are expelled from their villages and persecuted by their kindred, it becomes the sacred duty of the Missionary to assist them as far as possible, and to show them the way to become independent of the Mission. As a rule we wish to see all our Christians to become independent of us. Our estate, when under cultivation, is capable of supporting about one hundred families: now, if instead of settling the place with idolaters, we let the land to Christians, we do not make them more dependent upon the Mission than ryots (tenants) are to their malguzars (landholders), for they all have to pay for the land. But in no case is it made a condition to get land on our estate because they become Christians,—and yet this privilege is not granted to any but Christians."

"Notes on the Jubbulpore Mission, with a brief sketch of four other districts,—Mundla, Seoni, Nursingpore, and Saugor." This Report is by the Rev J. W. Stuart, who is now at home, the Rev Mr. Champion being in charge. The large number of orphans gathered here a few years ago have been removed to Secundra. Some interesting notes on the work of the Mission in its different departments are here presented. We do not find any statistics of the Church in this Report.

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SATURDAY, AUGUST 24, 1872.

REASON IN FAITH.—VIII.

In discoursing about faith we may look at it under two different aspects: 1st, as the act of the mind by which we enter into amicable relations with God; 2nd, as the state of mind in which we thereafter walk with God.

For a sinner to enter into amicable relations with God, it is necessary that the authority and perfections of God embodied in the commandments broken by the sinner should be guarded from degradation, and satisfaction be made to justice for the sins committed. God holds in his hands the interests of all creatures; he is the Guardian of the universe; he has to vindicate not only his personal claims but those of all his subjects; his commandments are intended to guard the rights of all; disobedience is a sin against all the race as well as against himself. We see, then, how stupendous the difficulty in the way of reconciliation with an offended God. To overlook the sin on the ground of anything the man should do, would be the destruction instead of the vindication of the law's authority. If man the sinner is to be restored to amicable relations with God it must be by an atonement accomplished apart from himself, through the agency of one not under law, namely, of God himself; but as deity cannot suffer, God becomes manifest in the flesh, and crowns with his own infinite merits the sacrifice made for the sins of the world. Thus the external provision for the sinner's acceptance with God is made, but it only becomes available in the case of any man when that man is awakened to see the evil of sin and the need of reconciliation with God and the sufficiency of Christ's redemption, and when he actually takes, by appropriative faith, the pardon offered in Christ. His moral ruin is expressed by the fact that he has to receive as a free unmerited gift, the new life in Christ.

But then the question arises, How shall the restored sinner be kept in amity with God? Will God take off some large percentage of his requirements and make the yoke easy by cutting it down? Nothing of the kind. The commandment is like God, immutable, and God will never proclaim a victory for sin by paring it down to the exigencies of man's fallen nature. The sinner is received through Christ on condition that he shall abide in Christ, and be led by the Holy Spirit, taking the word of God as a lamp to his feet. And here it is that faith under its second aspect comes in; denoting that state of mind in which we continue in fellowship with the Father and with the Son.

These remarks bring before us God in the three great distinctions known as the Father, Son, and Spirit. It is in connection with the matter of man's redemption that these distinctions appear. It is every where affirmed in Scripture that there is nothing in these distinctions that militates in the least degree against the unity of God. The Lord thy God is one God, is an everlasting truth. There is and can be only one being in the universe having the attributes of omniscience, omnipresence, omnipotence, independent existence, infinite purity, and whose will is the standard of rectitude and justice. Thou only art holy. The only wise God. There is none good save one, God. But God would be an imperfect being of he were incapable of being so revealed as to be apprehended by his creatures. We are commanded to love him; but we cannot love one whom we may not know. In order that we may know God, he must be revealed to us within the world with which only we are conversant; to know him, so that we may love him and confide in him, it is necessary that he should be made known to us through the instrumentality of the nature that we know best, human nature. Abstract ideas of God constitute no basis of faith. You may bring men back to these a thousand times, and a thousand times they will drift away into polytheism or some other falsities. The most contemptible thing in the world of matter, has a greater power of laying hold upon their minds than any Platonic conception of abstract deity has. The only faith that has power over the life, is faith that rests upon an apprehendable basis. No one that carefully reads the Gospels can deny that there is a marvellous revelation of God therein; the personality of God is unmistakeably presented there; instead of the vague abstract ideas of deity that came and went without in the least grappling with the mind, we find God in the Gospels presented so palpably and positively, that we see at once the possibility of acquaintanceship with Him, the possibility of establishing relations with Him, if once it is proved to us that this record is true. But the incarnation is an incident of the Trinity. While we see the immense expediency of a revelation of God in human nature, we see also that it would not do to think of heaven as emptied of God, or of the universe as ruled from the person of him who is seen sleeping in a boat on the Sea of Galilee. The object is to affect man's mind, and therefore the incompetencies of man's mind must be taken account of, all the way through. We affirm therefore that on the supposition of the desirableness of a revelation of God to man, such as shall lay the foundation for continuous harmonious relation, there must be a revelation of Trinity in the divine Unity. Looking at the exigencies of the universe, God would have been imperfect if there could not have been this revelation. Further proof of this appears when we reach the doctrine of the Holy Spirit, resident in the believer.

SACRED THREADS AND THE SHENDI.

With reference to the letter signed "D. R. N.," we do not know whether the facts regarding the Natives baptized by the Rev. William Taylor are as stated, or not. And we do not suppose that Mr. Taylor has taken up any positive ground on the subject, which is probably a somewhat new one to him. With regard to the wearing of the Shendi, we recollect that the subject came up for discussion in the Bombay Missionary Conference some 15 years ago, and the Conference was by no means unanimous in regard to it. The writer then made some remarks to the following effect: Hindoos and others in this country have scarcely any idea of spiritual religion. They make religion to consist in outward things, in dress, in the wearing or not wearing of a beard, in mustachios or non-mustachios, in the fashion of the hair, in the turban, in a string, in articles of food, &c., &c. Our great object is to make them understand that religion is an affair of the heart; that God looks at the heart; that it is a matter of pure indifference how they dress, eat, and the like, so long as they offend not morality. In order that they may understand the real nature of sin, we must disabuse their minds of the idea that God's commands relate to the form of their turban, the wearing of a beard, or the shaving of the head. To become a Christian is to receive Christ as one's Saviour, and the Holy Spirit as one's Sanctifier, and to walk in love. The change of heart will manifest itself outwardly in conformity to the will of God; the life will be seen to be governed by new principles; selfishness will be supplanted by love. We remember that the late Mr. Molesworth was present at the above-mentioned Conference, and at first expressed himself strongly against the retention of the *Shendi*; but after hearing what could be said on the other side, acknowledged that he was shaken in his opinion. It then seemed to him that the grand object of showing the spirituality of Christ's religion, and of repudiating the idea that religion could consist in externals, made the retention of the *Shendi* not objectionable.

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Mr. Taylor deeply feels that the Native convert must make all allowable sacrifices *to remain* among his own people and witness *to them for* Christ. Fidelity to the truth must, of course, be paramount. Any practice that would really tend to convey the impression that the convert's heart is not fully with his new faith, must be abandoned. But practices which bear no false testimony, and are in themselves a matter of indifference, should not be abandoned. The convert should avoid every thing that looks like a desire to denationalize himself, and should do all that loyalty to Christ will let him, to maintain his position in his family and among his people. We do not think that he can forego the society of Christian brethren and the means of grace; he is at first but an infant, and has to grow, and stands in urgent need of the fellowship of believers; this, under the circumstances, seems to be a *sine qua non*. But having this, let him by all means seek to remain among his people so long as he can persuade them to tolerate him. The wearing of one or half a dozen strings is no more than the wearing of as many pins. If, however, these strings are put on with so-called sacred rites, and are to be renewed from time to time with similar ceremonies, and if the wearing of them has the force of testimony to a false religion, then, of course, they should be discarded.

Among Hindoos of good caste, the great barrier to the residence of converts is Caste. They that eat with the convert, and are on terms of domesticity with him, are excluded from caste, and suffer what they regard as a continual death. There is Mr. Gunput Sheshadri, who broke caste nearly 30 years ago, without finally becoming a Christian; his parents ate with him; and they have all remained excommunicated all this time. This gives an idea of the difficulty that, under certain circumstances, confronts a Hindoo convert who wishes still to remain with his people. A man must forsake father and mother, sister and brother, rather than deny Christ; he must go forward in the path of life even if his nearest of kin curse him at every step or throw themselves on the ground before him; but if he hold fast his fidelity to Christ and still remain among his people, exhibiting all meekness and love, the fruit will be glorious.

WHAT IS TRUTH?

Rejoice in Christ Jesus. (PHIL. iii. 3.) He that does not receive the Messiah is no Jew at all; he is *ipso facto* cut off from the congregation of God's people, and has no part in all the good things promised in the Old Testament to the child of Abraham. Idolaters were to be punished with death, among the Jews; but the rejection of God's Messiah is a greater sin than idolatry, and involves the forfeiture of all the privileges of the Jews.

Circumcised. (5.) Paul lacked nothing of which a Jew could legitimately boast, in the way of external advantages. If Paul were alive now, it is very certain that his solicitude would not be for the restoration of the Jews to Palestine, but that they might turn from earthly distinctions to recognition of all good, overtopping all the promises, in Christ.

And do count them but dung. (8.) It was utterly nauseating to Paul that men should attach higher importance to certain external peculiarities and distinctions, than to Christ, and yet call themselves Christian teachers. This race is by no means extinct. We have people here in Bombay who are delighted when a man contents himself with the mummeries of a church-theatre, and mourn when they hear of a man converted to Christ by the power of Christ's word.

By faith. (9.) A little reflection will show that faith is an essential element of all true obedience, and that neither in heaven or in earth was there ever or could there be any keeping of the commandments without it. The righteousness which is of (ἐκ out of, from) God, by faith. Not something in God, uncommunicated, but something that we obtain, appropriate, make our own, by faith. Not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness from God. This we have. To have faith is to have the Son of God, and to have the Son is to have life. Christ's righteousness is not merely imputed, it is given; by faith it is engrafted into our characters. So the branch has the vine. But if we begin to look to our characters as the ground of confidence, we err; Christ is always the sole ground of confidence, but then it must be Christ in us. Not I, but Christ liveth in me. He that believeth hath eternal life, which is not merely an imputed thing, but an actual gift of God, actually enjoyed. Know ye not that Christ is in you except ye be reprobates? They who know not Christ within them, as yet know him not.

That I may know him and the power of his resurrection. (10.) The power here is whereby God raised Jesus from the dead to his own right hand, and whereby He raises the believer from the death of sin to glory, honour, and immortality, and it is through the knowledge of the risen and ascending Saviour that this blessed transformation of the believer is accomplished. The exceeding greatness of his power which he wrought in Christ, is a declaration to me of the nature and extent of the power which is available for me, if I believe. (Eph. i. 19; ii. 1.) By faith I avail myself of that power. My faith takes hold not merely of a word, but of a mighty work of God, a transcendent fact, a proclamation made in the indubitable language of a great transaction. Here is what God offers to do for me, in the way of redemption from sin. How far have I availed myself of this power? I have got life, but have I got it more abundantly? How high have I ascended with Christ? Far above all principality, and power, and might, and dominion, and every name that is named, or is to be named: here is a marvellous gradation; seven heavens; to which of them have I attained? Christ prayed for me that I might be with him, where 'I am;' one with him and the Father as he and the Father are one. How near have I approximated to this? It is with me according to my faith.

And the fellowship of his sufferings. (10.) We must always come back to the sufferings of Christ. The resurrection cannot be separated from the dying. Just so far as we have fellowship (community) with Jesus on the cross have we participation in his resurrection. The highest manifestation of God is on the cross. When men shall see Jesus coming in all the glory of the Father to judge the world, their thoughts will at once flash back to the cross, and they will see that the glory of Christ there is beyond anything that external paraphernalia could invest him with. How do we have fellowship with Jesus in his sufferings? By getting the same mind that was then in him; the same self-abandonment, meekness and lowliness. An occasional glance here will not do. We must just make for ourselves a tabernacle at the cross. Peter knew not what he said, when he proposed this on the mount of Transfiguration. Not here, said Christ, but there where I shall accomplish my decease. It is good for the believer to be habitually there.

Being made conformable unto his death, if by any means I might attain unto the resurrection of the dead. (10, 11.) He goes on to tell us that he had not attained, was not already perfect, to correct an impression that some might have to that effect; which shows that he does not refer to resurrection in the ordinary sense, but to something that might be obtained in this present life, which he was very eager to obtain, but which he had not yet obtained. And it is in being made conformable unto Christ's death that he expects to attain this completeness of resurrection life in Christ. The fulness of this participation will include the body; not, at first, the glorified body, for Christ when he arose and when he appeared to his disciples from time to time had no such body; he was taken in fact for some other man (John xx. 15; xxi.); but the body in the sense of its being a suitable vehicle and exponent of the sanctified nature. (Rom. viii. 11.) Paul had doubtless a conscience void of offence towards God and towards man: he was consecrated up to the measure of his light; but he seems to have felt that he was not fully conformed to the Master. When he shall appear, we shall be like him, says John; for we shall see him as he is.

This one thing I do. (13.) This whole passage springs out of ii. 5-11. The mind of Christ which we are to have, is that which took him down, down from the heavens, down, down through the strata of earthly humiliation to the point of complete self-abnegation for the good of his crucifiers. I have not yet reached it, says Paul, but I am doing all that God has made me capable of doing to attain unto it.

Let us therefore, as many as be perfect, be thus minded. (15.) There is a sense then in which Paul and some of the Philippians were perfect. (1 Cor. ii. 6.) What sense? It would be little to say that they were kept from wilful sin, for wilful sin in Christians is spoken of as apostasy in Heb. x. 26. It refers doubtless to entire consecration, whole-hearted, intelligent pursuit of that which is beyond. Instead of 'let us be thus minded,' a more accurate rendering would be, 'let us mind that,' viz:, the mark mentioned in v. 14. Let us show our perfection in the oneness with which we engage in this work of getting fully conformed to Christ. What follows shows that if we thus whole-heartedly unite in seeking this entire sanctification, the Spirit of God will reveal to us whatever may be defective or erroneous in our views. The heart attains to sanctification sometimes before the mind; and ideas are clung to as from God, which are not from him. If, for instance, you entertain the idea that some indulgence, some habit, some sentiment, is not displeasing to God, whereas it is, the Spirit of God will rectify your views of the matter. A man that is thoroughly in earnest in this matter of getting into conformity with Christ, will rapidly discover one thing and another and another to be sacrificed, which previously appeared to him quite harmless and allowable. The duty of loving as Christ has loved, introduces us to a new world of duties, brought into view by the spirit of self-sacrifice.

CORRESPONDENCE.

[We have received two more letters from "Madman," in which he accuses us of evasion, untruthfulness, lying, &c., &c., in the account we have given of his letters. We accordingly decide to print the first two letters, *literatim et verbatim*, and our readers may see whether we have rightly represented the contents of the letters or not, and can judge whether our replies were suitable or not. We need hardly say to "Madman" that we shall decline to publish any farther communications from him.—ED. *B. G.*]

To the Editor of the "Bombay Guardian."

In your last issue of the Guardian, I see a reprint, of an article from the christian spectator, it appears that the spectator has fallen into the same erorr, as the Guardian of the 27th, article Reason in Faith. The guardian says that God could not By his sovering Power, impose a religion upon all Nations, the Spectator after the same Strain. Intimates that—God allows sin, because he cannot cope with the Godlike Power of the human will. This kind of theology, or rather Satan-ology was born in the Bottomles Pitt, or somewhere far Beyond, Because in that dark college of woe they have being taught a far better notion of God's Sovering will and Power then the Guardian or Spectator, to look at God in the light that these two professedly religious Journals, hold forth, is nothing short of deifying man, and humanizing his creator. The question that these two Great—luminaries of the truth ought to answer, is, has God a Sovering Power and Will, or not or in other words is God's Power crippled by the Power that man Posesses, wether Psychical, Pneumatical, or Moral, or any other power; Or would God's power be sovering if their was an existing Power that could, withstand it.—And again can God's Will be sovering, if Man's Godlike will can do contrary or Violate God's will, if so, then the created, would be more powerfull. then he that created him, and the creator would then be the servant of those whom he had created, however your Ideas or the Ideas you hold forth of God, may be thought necessary to constitute. man. a Moral Agent, and a responsible beign—it most certainly is not the Character of the Christians God, nor is it the teachings of the Bible, although the so called christian Spectator, and the Bombay Guardian of truth fancies it is.

Yours desirous of truth
MADMAN.

To the Editor of the "Bombay Guardian."

What excess say of total Abstinence, is his own private Opinion. But the Mutilating of the scrip-

ture By the Guardian. vey much called for his litter. I myself being a total abstainer, would join in the cry Preish total abstinence, rather then the scripture should be garbled an tampered with as the Guardian does, Total abstinence does not require for its support the twisting and twining of Scripture, its Main support is in the Visible facts daily seen arround us, some of which you have given in reply to excess,

And another case of mutilation occurs in your last issue, What is truth, on Phil. 1: 16, you say. or make use of the expression a Saving Knowledge of him (that is Jesus of course) and you tell in what a saving knowledge is, *A knowledge that saves them from Sining* Now you in your issue of the 3rd have already in reply to A, C, D, defined what sining was, namely a transgression of the law, Saves them from sining, is an expression that is vey often found in the Guardian and has been Much praded about Bombay of late, from whose work on theology it is taken, I am unable to discover, and in the Verse pretended to be expounded I cannot find any trace of the like expression, will You please have the Kindness to inform, if a saving knowledge of Jesus will keep us from sining (transgressing the law, as Intimated in your reply to A, C, D.) And if our knowledge of Jesus does not keep us in every instance from breaking the Commandments, Can it be saving or Not, Because as excess says we look for truth in the Guardian, and expecially in that part which is devoted to the examination of the Question, what is Truth,

Yours in search of Truth
MADMAN.

To the Editor of the "Bombay Guardian."

SIR,—Kindly allow me a few words further, in reply to yourself and your correspondent "Walter."

I find no fault with your personal opinion or practice in the matter of Total Abstinence, but I deny the right of any section of the Christian Church to exact it from its members, and decidedly object to your using the passage in question in favour of the principle, by making it say "in wine is excess," as it seems to me that the common sense reading of the passage will not admit of this interpretation, and I think I have abundantly shown that such could not have been the Apostle's intention.

Admitting that the wine used by Our Blessed Lord in the Supper was the freshly expressed juice of the grape, and that the water turned into wine at Cana resembled it, it would prove very little against my argument, since it was still *οινος*, the same word that the Apostle uses when he speaks of its effects—call them "excitation," as you put it, or "being drunk," as the translation has it, as you please. I suppose that, of the two effects the Apostle is considering, the one was mistaken for the other when, at the Pentecostal gift of the Holy Spirit the brethren were charged with being "full of new wine," and Peter defended them from the charge of being drunken.

The Apostle says, "It is good neither to eat flesh nor to drink wine," &c. His opinion only, I believe; besides he advises the abstinence only on occasion, which is not *total* abstinence, for, says he, "for conscience sake; not thine own but his that showed it, (that the meat on the table was offered to idols,) for why is my liberty judged of another man's conscience?" He uses the same "it is good" in 1 Cor. vii. 1, but I don't think any one would argue that, on the ground of "Christian expedience," this recommendation should be exacted of Christians, or that such total abstinence would be beneficial for the cure of another curse of mankind.

I have only to say, in reply to "Walter," that if he will turn to 1 Cor. xi. 20—22, he will see that the Apostle considered it necessary to reprove some of the members of that Church—members in full communion and therefore presumably, children of God—for getting drunk when they "came together to eat the Lord's supper." So his "useless injunction" and "gratuitous insult" theory falls to the ground in that instance, and, since the being drunk with wine *is* mentioned to the Ephesians, in this also.

I fear Christian *examples* of total abstinence have small effect in the world, for, however apt some may be to practise the *evils* they observe among Christians, and quote the example in excuse, they are quite the reverse as to what is good. The preaching of the Gospel *by every believer*, as is his bounden duty—"TELL IT OUT AMONG THE PEOPLE"—is the true cure for *all the evils* that are at present rampant in the world. Do we believe this? Then let us act upon it—"Preach the Gospel (not total abstinence) to every creature," depending on the power of the Holy Spirit. Jesus is all-sufficient, and he says, "Lo, I am with you alway, even unto the end of the world," and "He is faithful that promised." I repeat—More saving grace and less of total abstinence, or any other human panacea. This is what we can do to diminish drunkenness and all evils; let each and all thus preach Jesus Christ and him Crucified, and expect the inevitable result—no more drunkenness.

J. G.

[By all means let us preach the Gospel. But how? With our lips only? Nay, we must be ourselves epistles of Christ, known and read of all men. Unless the Gospel is seen to have power over us, it will be of very little use for us to proclaim it to others. Let us show men that we have that desire for their welfare that will make it easy for us to deny ourselves of any thing that may have a tendency to encourage them in evil. It was because of his devotion to the Gospel that Paul uttered the noble sentiment, which our correspondent, if we understand him rightly, wishes to regard as uninspired and unauthoritative. One reason why men are more ready to be influenced by evil than by good examples, is because the latter are so few, and often so inadequately expressed. 1 Cor. xi. 21, is much stronger in the English than in the Greek. We remember to have heard a missionary that once lived and laboured in Bombay, and was held in high esteem, say that *he* had known a man to pray all the better after drinking wine. We confess that we were not a little shocked to hear such an argument in favour of wine; but it may perhaps help us to see what the Apostle meant by his warning to the Ephesians.—ED. *B. G.*]

To the Editor of the "Bombay Guardian."

MY DEAR MR. EDITOR,—I am glad to learn from the *Guardian* of the 17th instant that the Custi and Janven question has been taken up by a correspondent of yours, particularly so as our great preacher, Mr. Taylor, lately baptized a few Parsees and Hindus without insisting on their putting off the sacred badges of their false creeds. It is no wonder, then, that these young men are allowed by their heathen friends to live with them. The Custi, like the Hindu Janven, is considered very sacred by the Parsees. It is composed of 72 threads, and each thread is made with a *Muntra* or prayer. A Parsee loses his religious standing in society by putting it off, with which he is invested at great expense. Now though a Parsee young man be baptized or circumcised, he is still considered a follower of Zoroaster as long as he has the Custi and Sadra (his shirt) on.

Some time ago, the question of Shendi (the tuft of hair on the head of a Hindu) was sifted, and the Missionaries in Bombay, Ahmednuggur, and other places decided that as the Shendi was the external sign of the Hindu religion, it should be cut off, and accordingly our great and good men, like the late Rev. Hari Ramchandra, the Rev. R. V. Modak, and others cut off their tuft of hair, though they had worn it for years after their conversion.

Custi holds as important a place in the eye of a Parsee as either the Shendi or Janven does in the estimation of the Hindu, and I think that we must insist on our Parsee converts doing away with it when they are baptized. There is no doubt that a decided step like that would excite the rage of the orthodox, but then there ought to be no compromise in the sacred matters of religion. "What fellowship hath Baal with God?" "Come out and be separate, and touch not (much less wear) the unclean thing," are the words of inspiration, and they ought to be the rule of conduct in all ages, to all teachers and preachers of our holy religion.

Earnestly hoping that you will put an end to all controversy on the subject at issue, by giving your authoritative judgment thereon,

I am, &c.,
D. R. N.

Epitome of News.

SATURDAY, AUGUST 17, 1872.

—An American journal states that a complete suit of clothes made of Japanese paper may be bought in Boston for 50c.

—A tunnel under the Straits of Gibraltar is talked about. Having detached Africa from Asia, by the Suez Canal, we will annex her to Europe by this tunnel.

—*Bombay Gazette;* London: "Everybody is striking against everybody else, and the climax of absurdity was reached a few days ago at Huddersfield, when the butchers actually struck against their customers and refused to sell any meat! The crisis is very hard on some people. The cotton manufacture for instance, which has been unprofitable for some time, is now worse off than ever from the effect of those strikes and advances which it did nothing to bring about. The rise in coals makes such a difference, that factories have been stopped from that cause alone. The resulting diminution in production has in its turn affected the sales in Liverpool, and the market is again miserably dull. In other respects we witness the oddest results. Iron bars are brought to Staffordshire from Sweden, and sold at a profit; finished iron is actually going to be imported from Russia, and, most wonderful of all, coals have been sent to Newcastle, or rather to Grimsby, from Belgium, to work the locomotives of the Manchester, Sheffield, and Lincolnshire Railway!"

—The case of Tucker *v.* Tucker and Crawford came up before Lord Penzance in the Divorce Court, July 16th: "An application was made by Dr. Tristram, counsel for the respondent, that she might be permitted to file an answer as to her husband's allegations that she had committed adultery with the co-respondent, Mr. Crawford. She now denied the adultery, and it was only by inadvertence she had not sought to put this plea on the record earlier.

Mr. Inderwick replied that he should be prepared to prove all the allegations contained in the petition. Mr. Crawford was in the receipt of an income of £1,000 a year, and he could well afford to have those repeated adjournments.. It would be shown that the parties were living together as man and wife in New Burlington Street, and that the respondent was being supported by Mr. Crawford. The parties were personally served with the citation, and Mrs. Tucker had filed no answer. He (Mr. Inderwick) submitted that not having filed an answer at the proper time, she was not entitled to do so now, and there could be really no defence to the suit. A commission had gone out to Bombay to receive evidence, and was probably now returning, and it would be unjust to prolong the hearing of the suit, which would be the case if the application were entertained." The application was refused.

—The story about Mr. Stanley being a Welshman is now denied. He is an American citizen. The *Daily Telegraph* says: "Here an extraordinary fact, alleged by Mr. Stanley, may be mentioned. In the course of nine months, eleven packets of letters sent by Dr. Hosmer through Mr. Webb, the American consul at Zanzibar, reached Mr. Stanley at Ujiji. He even had a telegram at four months' date, relating to the communications sent to him; yet during three years Livingstone never had one of the letters sent through Zanzibar. Dr. Kirk, doubtless, will be anxious, and probably will be able, to explain matters which, while they suggest the appearance of a certain want of co-operative energy, must not, of course, be pronounced upon until the official concerned has had an opportunity of explanation."

—A Mr. H. A. Fraser, of Zanzibar, has been writing in some of our journals about Dr. Kirk in a disparaging way. The following is from a letter in the *Standard*, signed Horace Waller: "Some years since the then political agent at Zanzibar felt it his duty to report to his Government that the English house of H. A. Fraser and Co. gave its own impetus to the slave trade by the employment of some 700 slaves upon estates in the island. Active measures succeeded, and Mr. H. A. Fraser (whose name is attached to the letter your readers have seen) was threatened with a prosecution for felony by Lieut.-Colonel Flayfair, acting under the protecting ægis of the Foreign Office. Shortly afterwards, at the instigation of Dr. Seward, the then consul, the Sultan of Zanzibar took upon himself to liberate 711 slaves in Mr. Fraser's employ." This met with the approbation of the British Government.

—The *Standard* remarks that an income of 1,000*l.* a year in 1872 represents no higher social position, no greater command of the comforts of life, no greater ease of living than was represented in 1862 by 800*l.*, or in 1850 by 600*l.* a year.

—*Indian Statesman:* "A case of a very disgraceful nature has been heard before the High Court at Allahabad. Edward Wallace was charged with having kidnapped and enticed away a native girl under age, the daughter of a Khansamah. A native boy had been engaged by him to advance his diabolical scheme, and had been recommended to the Khansamah as a fit object of charity. The unsuspecting father took the boy in and gave him

shelter *for a considerable* time. In the meantime Wallace was carrying on his intrigues, till the time was found ripe to entice the girl away from her father's house. The jury returned a verdict of guilty, and the Court sentenced the prisoner to rigorous imprisonment for three years and six months."

Monday, August 19.

—*Lucknow Witness:* "An interesting discussion has been going on in the pages of the Kaukab Iswí, respecting the general tendency of native Christians to run in debt. A correspondent writing from Prome, British Burmah, thinks the missionaries should interest themselves in the matter, and if possible get the native Christian community to understand that it is a sin for men to carelessly contract debts without reasonable hope of speedy payment. This is good advice, and we second it most heartily, though we cannot say the same for another plan proposed by our correspondent, viz., that a fund should be raised to aid necessitous cases. The existence of such a fund will increase the difficulty; let men know that there is the slightest probability of aid, and they will plunge into debt with recklessness unknown before."

—*Friend of India:* "A new adaptation of services has been issued by the Bishop of Calcutta, but as a suggestion only, and without interfering 'authoritatively with the liberty which has hitherto been usual in this country.' It is clearly necessary that there should be such adaptation of services to the very different circumstances of India. The following seem to us the two most important passages in the letter:—Each of the Services may be used separately and in any order, and a sermon preached at any Service. When the office for Holy Communion is used after Morning Prayer, it may be commenced after the third Collect, the remaining portion of Morning Prayer being omitted. The Sermon may be preached after the third Collect if desirable. The Litany should not be used by itself alone instead of Morning or Evening Prayer on Sundays. The first exhortation in the Communion office may, where there are frequent Communions, be omitted at many of the Services, but should be used from time to time. With regard to sponsors, I recommend a recent ruling at home, which I have in some cases already referred to, that in those cases in which it is found impossible or extremely difficult to procure three godly sponsors, other than the parents, parents may be sponsors for their own children, there being one other god-father or god-mother, as the child is male or female."

—Mr. Charles Hallums, Pensioned Supt. of Police, writes to the *Times of India* as follows: "My son Thomas Baily Hallums, age 13 years, was about three years ago afflicted with leprosy. His arms and hands to the tips of his fingers were much swollen and helpless. His legs, knees downwards, the ankle joints on to the toes the same. The boy was obliged to be carried up and down stairs. He could barely sustain the weight of his body on his feet, and could not wear shoes. His face, nose and ears were very much swollen and greatly disfigured. He was a most pitiable sight to look at—when one day he was seen by Dr. Blaney, who at once recognised the disease, and he gave me a letter of introduction to Dr. Bhau Daji, who up to this time was in all but name a stranger to me. He took the boy in hand and by adhering to his instructions, I am happy to have it in my power to say there is a cure for the leprosy, and that under Providence with the kindness of Dr. Bhau Daji my son is perfectly cured, and from the poor frightful helpless child, unable to stand as he was, he is now as healthy and fine a boy, and I'll back him to walk, run, or jump with any boy of his age in Bombay. He can take a standing jump of 6½ feet. May God bless and prosper Dr. Bhau Daji; may he have long life and prosperity in his humane undertaking, and while bidding him farewell, I here publicly tender him the sincere and heartfelt thanks of myself and whole family."

A certificate from Dr. J. H. Sylvester, Principal Grant College, accompanies the above. Dr. S. believes that the lad has been completely cured of Tubercular Leprosy.

—Fall of rain up to Saturday in the Fort, 56 inches, at Byculla, 66.

—The *Surya Prakash*, avowedly a Hindu paper, has the following:—"Indeed it is high time for the Hindus now to introduce the custom of widow remarriages among themselves, even with certain restrictions if necessary. The Hindus can never enjoy peace of mind and happiness until they come forward to remarry their widows. Without this they will have to see their sisters and daughters committing the horrible crime of child murder. The Hindus are not unaware that young widows resort to all sorts of drugs, vegetables, and minerals to cover their shame; and on whom, then, does the sin fall?"

—The High Court have confirmed the sentence of death passed by S. N. Tagore, Esq., on Baloo Mahadoo for the murder of his wife, in the Alibag district; and also the sentence of death passed by the same upon Baloo Krishna for murdering a man by throwing him over a precipice, the object being to effect a union between the widow and her paramour.

—According to the latest accounts the deaths in Teheran average 127 a day. The ordinary mortality of the city is about 15 to 20 a day; the difference, therefore, may be attributed to starvation and typhoid fever.

Rain has fallen abundantly this spring and the crops promise to be very fine. It remains, however, to be seen whether a sufficient quantity of grain has been sown to bring down prices next autumn to their ordinary level. Until the harvest is reaped, provisions must necessarily continue to be very dear, and further mortality from starvation must, in the meantime, be expected.

The accounts of the fund at the disposal of the Persian Famine Relief Committee at Bushire, show an expenditure of 21,523 86-100 krans between the 11th May and 30th June 1872, leaving a balance of krans 53,208 63-100 to the credit of the fund.

—*Bombay Gazette:* "We are glad to announce, on very high authority, that the fears entertained by so many old officers are groundless, and that the exodus from the service caused by the order of the 1st of August last, will comparatively be very small. The Bengal papers boldly asserted that nearly 500 gentlemen would be affected by the recent despatch; and it was very generally understood that from 17 to 30 officers of this Presidency would be sent adrift. But what are the facts? We have learned that from 30 to 50 officers only, in the whole of the Presidencies, will be touched by the carrying out of the directions of the Home Government, and that in the Presidency of Bombay, but five officers will be called upon to retire."

—During the first half of the current year 1,404 wild beasts were killed in the Central Provinces, for which rewards were given by Government to the amount of Rs. 12,596. The beasts included 194 tigers and cubs, of which six were man-eaters, 464 panthers, leopards, and cubs, 256 bears and cubs, 254 wolves and cubs, and 236 hyænas and cubs.

—*Poona Observer:* Govindsett, soonar by caste, inhabitant of Punderpoor, threw his son of twelve years of age into a well near his house, resulting in the death of the unfortunate boy. It appears that Govindsett had a quarrel with his wife, and during the heat of his passion he committed this rash act.

—The *Statesman* enlarges its sheet without increasing its price.

—*Indian Statesman:* "One of the beneficial results of the late International Prisons Congress is the bringing to light of the hideous state of the Spanish gaols, where it appears the worst features of the old despotic rule remain in rank luxuriance. An appalling picture is given of the fetters, filth, and cruelty which characterise the prisons of the capital, while in the provinces it would seem that all the horrors of mediæval dungeons are in full force. The toleration of evils of this nature in States where their influence was paramount, has ever been a great reproach of the Roman Catholic clergy. The Neapolitan prisons were destroyed by a Protestant layman, and it is again the lay world that turns the light upon these Spanish dungeons."

—Same: "The belief which impressed itself more forcibly than any other upon Mr. Stanley's mind during his journey into the interior, was the necessity of a regularly and well-constructed macadamized road, from the coast to Unayembi, and thence to Ujiji. The absence of all engineering difficulties, and the abundant material everywhere at command for the purpose, placed the practicability of such a project beyond doubt. On his return journey, he appears to have entered more deeply into this design, calculating the probable outlay for its construction and maintenance, planning the best mode of interesting therein the native Chiefs through whose territories it must pass, estimating the probable revenue that might accrue from it, and in short making himself master of the subject in all its bearings. During his long and dreary journey homeward, this would appear to have afforded to his active mind an agreeable employment, and in speaking of it upon his return to Zanzibar, his only motive seemed to be that of procuring a clue to a great and legitimate commercial enterprise, that would carry civilization into the heart of Africa, and do more towards the suppression of the slave trade, than cruizers or missionaries can ever do upon the coast. The sort of road contemplated by him is such a one as would admit the use of traction engines, which, even allowing for the most ordinary rate of locomotion, would bring Unayembi within ten, and Ujiji within twenty days of Zanzibar. The traffic between these places, which may be regarded as the two principle centres of interior Eastern Africa, and Zanzibar, is susceptible under such facilities for transit of almost unlimited extension. Such a road fed by the traffic of the towns on either hand could not fail to bring about an amount of intercommunication with the districts most haunted by the slave-dealer, that would soon deprive him of his trade."

—Notes on the Jubbulpore Mission: "The Central Provinces of India are nearly co-extensive with Great Britain and Ireland, but with about a third of their population. It will be interesting to note that this tract came under British rule in 1818, soon after the battle of Waterloo; it consists of 19 Districts, one of which is Jubbulpore. At the time of conquest the state of things in these Provinces may be imagined, when it is told that, under Máhárátá rule, it was enacted that—

(1). 'All widows to be sold, and the purchase money to be paid into the Treasury.'

(2). 'Any person selling his daughter, to pay ¼ of the purchase money to the State.' These rules at the time when the British came into power 'were by no means obsolete,' as we then find Government ordering the release of a woman named Pursia, who had been sold by auction a few days before for 17 Rs. = 34 shillings English money. It is reported that in Jubbulpore, under Gond rule even, human sacrifices were not unknown."

—*The Times of India* says that the Bombay Government are about to summarily remove one of the Presidency Surgeons from his post, and thinks the purpose very ill-advised, and almost scandalous. The officer in question has many warm friends in Bombay, and some—that are not so warm.

—*Indian Church Gazette:* "We regret to see that Mr. Pratt, the excellent City Missionary at Allahabad, died of cholera on Monday last."

— J. D. Bhattachargy writes to the *Friend of India* as follows: "From my knowledge of Hinduism, I beg to assure you that *Rotha Jatrah* is a religious festival whose design is to celebrate Krishna's amours to Radha, and it is still regarded by thousands as a sacred ordinance. There is a popular belief among the ignorant and the superstitious that if an individual beholds the face of Juggernaut when on his car, he is for ever saved from the evils of transmigration, and is second among the immortals. Many old men and women who intensely believe in this, spare no trouble or expense to have a sight of Juggernaut on his car. Hence the rush of the people on the front of the car, when the limbless god is placed on it by the priest. It is not to be thought that every one who comes to the festival does so from a purely religious motive; there are other motives perhaps as powerful that impel thousands to join parties going to see the *Rotha Jatrah*. Many a young man and a young widow, especially of the lower classes, leave their homes for three or four days, make it a season of love making, and give occasion of scandal in villages for months together. I believe you could not have failed in noticing the number of widows that come at the time. Many half educated men, who have little or no faith in Hinduism, go to it to find amusement in sightseeing, and return home much injured in their morals."

Tuesday, August 20.

—The case, Tucker *vs.* Tucker and Crawford, quoted above, was specially reported for the *Bombay Gazette*.

—Same: "We mentioned in yesterday's *Gazette* that a wealthy Marwaree merchant of this city, whose liabilities amounted to more than a crore of rupees, had stopped payment. We now learn from the *Rast Goftar* that Sir Salar Jung having advanced a large sum, the Marwaree has recommenced his business as usual."

—A correspondent of the *Times of India* described a sad event that lately occurred at Nagpore:

"The poor fellow in a fit of frenzy, induced by hard drinking, believing himself to be the intended victim of a conspiracy, which his morbid imagination led him to believe was on foot, feeling himself to be surrounded by the most ghastly nameless terrors, and lastly finding himself deprived of all other means of perpetrating the desperate deed which had suggested itself to his mind, he, with that sort of methodic madness which we so often observe in those suffering from delirium tremens, deliberately broke the tumbler out of which he had been drinking a short time previously, placed himself comfortably in his chair, placed his feet on a table opposite, and commenced hacking at his throat with two pieces of the broken tumbler until he had divided the jugular vein, and death had supervened. Thus a young man in the enjoyment of health and strength, with a young family, and a world of happiness before him, had he only known the secret of securing it, disregarded, in this pursuit of the debasing *pleasures (?)* of the bottle, the first law of nature, and by one fatal act was precipitated into the presence of his Maker."

—The *Tablet* says that the Jesuit Missions in Bombay depend upon the German province of the order, now in process of suppression.

—*Indian Statesman:* "The vote for the revision of the Prayer Book proposed in the General Synod of the Irish Church, has been defeated. It was proposed to change the words 'Receive ye the Holy Ghost' into a prayer; this was defeated by the Bishops. It was proposed to define the manner of Christ's presence in the Lord's Supper, but although 389 voted for the proposal, and only 114 against it, the clergy defeated it. It was proposed to modify the Absolution formula, but this again was defeated by the 'vote by Orders.' It was proposed to omit the Athanasian Creed, but although 192 voted for the omission, and it was carried by an absolute majority of 86, there was again not the requisite majority of the clergy. The decisions of the Synod of the new Church are determined by the three orders—(1) the bishops; (2) the clergy; and (3) the lay delegates—voting separately. The majority of the Synod are, it seems anti-sacerdotal, holding what are called Evangelical views; but the bishops and clergy 'voting by Orders' are able to lay a veto upon the votes of the lay delegates. The anti-priestly tendencies of these lay delegates will no doubt influence opinion in England a good deal as to the admission of laymen to Convocation."

Wednesday, August 21.

The Joudpore rebellion has been put down by the good offices of Major Impey, Political Agent. The *Times of India* says: "For years past, the Maharajah's numerous sons, legitimate and illegitimate, have been a prolific source of trouble to him. Their habits are as profligate and expensive as their father's. Their princely allowances are found totally inadequate to their needs. Like the horseleech, they are constantly crying out 'give,' 'give,' and so deeply have they and their father drained the province of money, that its treasury has long been in a ruinously impoverished condition. In 1869, to such an extent had the State's coffer been depleted, that the Maharajah found himself compelled to decrease the allowances of his vampire sons by thirty per cent. A general rebellion was imminent, in consequence; but ultimately all the sons, excepting the second, Zorawar Singh, agreed, with the best possible grace under the circumstances, to accept their reduced incomes. Zorawur Singh demurred against his amended grant of Rs. 25,000, and has been ceaselessly endeavouring ever since to obtion a more liberal portion. The Maharajah, who is said to be more attached to this young Absalom than to any other of the tribe, would doubtless long since have given way, but the heir-apparent, Konawur Singh, and many of the nobles, sternly set their faces against it, and the Maharajah was overawed."

—*Overland Mail*, Aug. 3: "Lord Strathnairn, in moving for Returns, has renewed the Scientific Corps controversy.—In a debate on manning the Navy, initiated by Mr. Graves, the idea of a Naval Volunteer Force has been well received by the House of Commons.—The second reading of the Military Localisation Expenses Bill eventually passed by 170 votes to 24.—The Inclosure Law Amendment Bill has been thrown out by the Lords. —Progress has been made with the Public-house and Public Health Bills in Committee.

The organs of the National party in Ireland rejoice in the prosecution of the Bishop of Clonfert, Captain Nolan, his brother, and nineteen priests, for intimidation, on account of the odium thereby brought upon the Government.

The Archbishops of Canterbury and York reply, through Lord Shaftesbury, to the 7,000 lay memorialists, agreeing with the recommendation that the use of the Athanasian Creed should be made optional.

The Duke of Argyll distributed prizes at the Cooper's Hill Engineering College on July 27.

A rather serious mob riot is reported from Berlin; barricades, it is said, were attempted in the streets.

The final clauses of the Tariff Bill have been passed by the French Assembly.

We learn from Madrid that two Carlist bands of considerable strength have been dispersed after engagements resulting in losses in killed, wounded, and prisoners.

Mr. Sumner has issued a pamphlet in favour of Mr. Greeley's election for the Presidency.

Monday, August 5, will be generally observed as a holiday under the Bank Act.

The Exchequer receipts to July 27 were 22,570,017*l.*, against 21,293,866*l.* in the same period last year."

Thursday, August 22.

—The *Indu Prakash* says that Mr. Gunesh Shastri, a Deccan Brahmin, who went to England on some business of the Holkar, has been admitted to caste by the Shunkarscharya of Sunkeshwar, on the performance of certain penances. Says the *Indu Prakash:* "It may be asked how the orthodox community has grown so tolerant and compromising, and the reply is truly furnished by a correspondent in the *Indian Statesman*, viz., that the orthodox Shastris candidly and openly confess that if they were not to become tolerant and compromising, there is the Widow Marriage party ready to admit the defaulters. If the Widow Marriage party succeed in getting half-a-dozen social reforms effected in the community by their opposition, they will have very great cause for rejoicing, even though their peculiar cause suffer by it, which however cannot be."

—The *Glasgow Herald* is authorized to state that the diary of Dr. Livingstone, forwarded to Miss Livingstone, now in Iceland, will in no case be published unless intelligence of the great explorer's death reaches England. The diary was sealed by the Doctor himself, with instructions to this effect.

—A correspondent of the *Bombay Gazette* asks the following questions:—

"1. Our planet 'Earth,' with its encircling volume of atmosphere, weighs now tons, and has retained the same weight ever since the Creation—is, in fact, unchangeable as to weight.

2. The number of human beings on this earth since the Christian record of Creation has been millions, including the live stock of to-day.

3. The weight of these millions of human beings amounts to tons.

4. Thus the weight of the human beings exceeds by tons that of the planet, Earth, out of which they in turn have all been created, leaving *no planet*, and the question remains—where did the surplus of material come from?"

Before answering we would ask a question. Here is a flower pot, with earth in it, and a seed or shoot in that earth. The whole weighs ten pounds. In two or three years the plant grows large, and the whole weighs 30 pounds. Where have the extra 20 pounds come from?

—A Native paper says that in the village of Yetwada, in the Sattara collectorate, ten natives were reported to have died from snake-bite in the course of forty-eight hours.

—From Dr. Livingstone's letter to Mr. J. G. Bennett. Jr.:

"Many have but a faint idea of the evils that trading in slaves inflicts on the victims and on the authors of the atrocities. Most people imagine that negroes, after being brutalized by a long course of servitude, with but few of the ameliorating influences that elevate more favoured races, are fair average specimens of the African man. Our ideas are derived from the slaves of the West Coast, who have for ages been subjected to domestic bondage, and all the depressing agencies of a most unhealthy climate. These have told most injuriously on their physical frames, while fraud and trade rum have ruined their moral natures. Not to discriminate the difference is monstrous injustice to the main body of the population living free in the interior, under their own chiefs and laws—cultivating their own farms, catching the fish of their own rivers, or fighting bravely with the grand old denizens of the forests, which in more recent continents can only be reached in rocky strata or under perenial ice. Winwoode Reade hit the truth when he said the ancient Egyptian, with his large round black eyes, full luscious lips, and somewhat depressed nose, is far nearer the typical negro than the West Coast African, who has been debased by the unhealthy land he lives in.

"I know of nothing that distinguishes the uncontaminated Africans from other degraded peoples more than their entire reasonableness and good sense. It is different after they have had wives, children, and relatives kidnapped; but that is more than human nature, civilized or savage, can bear. In the case in question, indiscriminate slaughter, capture, and plunder took place. A very large number of very fine young men were captured and secured in chains and wooden yokes. I came near the party of Syde bin Habib, close to the point where a huge rent in the mountains of Rua allows the escape of the great river Lualaba out of Lake Moero. And here I had for the first time on opportunity of observing the difference between slaves and freemen made captives. When fairly across Lualaba, Syde thought his captives safe, and got rid of the trouble of attending to and watching the chained gangs, by taking off both chains and yokes. All declared their joy and perfect willingness to follow Syde to the end of the world or elsewhere, but next morning 22 made clear off to the mountains. Many more, on seeing the broad Lualaba roll between them and the homes of their infancy, lost all heart, and in three days 8 of them died. They had no complaint but pain in the heart, and they pointed out its seat correctly; though many believe that the heart is situated underneath the top of the sternum or breastbone. This to me was the most startling death I ever saw. They evidently died of brokenheartedness, and the Arabs wondered, 'seeing they had plenty to eat. I saw others perish, particularly a very fine boy of 10 or 12 years of age. When asked where he felt ill, he put his hand correctly and exactly over his heart. He was kindly carried, and as he breathed out his soul, was laid gently on the side of the path. The captors were not unusually cruel. They were callous—slaving had hardened their hearts."

—A telegram was yesterday received from Colombo, advising the safe arrival of the long-lost steam-ship *Atalanta* at Chilaw, Ceylon, and that all was well.

—During the second quarter of this year, the deaths in Bombay were 5,242.

—Home Paper: "Perhaps the most expressive exposition of public opinion is found in a drawing in the Berlin *Punch*. It is an allusion to an old German proverb. When a person seeks the attainment of an object, but hesitates to grasp it because of some unpleasant difficulty in the way, he is said to be like a cat walking round a pot of hot porridge. She would gladly dip her tongue in the compound, but fears a scalding. The artist has given the cat the well-recognized features of Bismarck, with a longing eye at the pot, which is labelled, 'Separation of Church and State.' The Roman Catholic Church is not the only one anxious about the future. The Protestant State Church is trembling for its own fate. Bismarck will not make fish of the one and fowl of the other. He evidently contemplates relieving the State from the pressure of ecclesiastics of all kinds, that he may treat Germans as citizens only, without complications with priests of any kind. Already, as is known, he has relieved the clergy from school inspection."

—On the night of the 2nd instant, a brilliant meteor was seen in several places in Tinnevelly, which for an instant were lighted up very effectively. The light was followed by thunder. The clap was very loud, and then a large aerolite fell, burying itself deeply in the ground, and reducing to ashes the earth all round it.

Friday, August 23.

—Deaths last week, 406.

—The *Indian Statesman* says of the Disestablished Church of Ireland: "We should have looked with great hope to the future of this Free Church of Ireland, but for the fearful simony in which its foundations have been laid." It brings some very damaging impeachments against the Irish clergy on the authority of the *British Quarterly Review*.

—The *Asiatic* says that the Maynooth hierarchy is preparing for a vigorous struggle. It has already been decided that none of the Roman Catholic clergy will accept any State aid which in any way impedes their religious action on the schools of

the people. "*The* most uncompromising denominationalism *is* the watchword, and hatred to Mr. *Justice Keogh* seems to have solidified the whole body of the priests into a front far more threatening than any that Home Rule has as yet shown."

Selections.

THE EVANGELIZATION OF THE MASSES.

NOTES OF A CONFERENCE AT MILDMAY PARK.

R. Baxter, Esq., the Chairman, introduced the subject to the meeting by remarking that foreign nations look upon this as the land of light and the land of Gospel privilege, and that yet in a land like this—where every one, or almost every one, calls himself a Christian—yet, among professors, death, darkness, coldness, insincerity, and mere profession, are very commonly to be found. If this is so amongst professors, what must it be amongst the tens of thousands who do not profess Christ? The truth must be brought home to us, and we must feel that though there is a great profession of Christ, there is not really so much of the spirit of Christ. What was wanted was the spirit of the Master; the spirit to watch over souls as He watched; to work for souls as He worked; to long for souls as He longed. The work of spreading the Gospel might take two courses. It was:—First, the stirring of the soul that has never been stirred; the moving in the conscience that has been dead. But, secondly, there was another work. Not less important was the stirring up of the life in those without life: of the love of those without love; of the zeal of those who should be zealous. And there was no means of reaching the masses but by carrying Christ to them, and to that end the Evangelization Society sought to stir up the Church, so that every Christian whose souls is quickened by the Holy Ghost might know that there was a call to them to labour for the Gospel.

The Chairman then called upon the Secretary of the Evangelization Society.

Captain Smith said, as he should find it extremely difficult to keep to the prescribed time, he had thought it better to place a few remarks on paper, and he would put certain questions, and answer them in such a way as should bring the nature of the Society's operations before the meeting. First then, What was this Society? It was a society dealing with evangelists. It was a company of preachers, men of all denominations of the Christian Church, associated to preach the Gospel. What was the need of such an association? It was needed because large numbers, close to our own doors, are living in heathen darkness, knowing positively nothing of God. What was the Gospel they preached? Not merely gospel truths mentioned in a loose, unconnected manner; not merely faith; but God's way of justifying the ungodly by laying their sins on his dear Son. It was Christ Jesus they preached: the atonement He made when He became our Substitute and bore our sins upon the cross. To what denomination did the evangelists belong? As men, they belonged to almost every denomination of the Christian Church; as evangelists, they belonged to none. They went out, not as members of any particular church or sect, but only as evangelists, to preach Jesus to the unconverted. As evangelists they had nothing to do with bringing forward other doctrines, consequently the Society could work, and did work, with Christian ministers and laymen of all denominations. The labours of the evangelists should result in numbers being added to the existing Christian churches, and to increased life in them all, and not in the formation of any new church or denomination. Our evangelists are evangelists only. They have no wish to supersede or interfere with the work of the minister who combines the office of pastor and teacher with that of evangelist, and whose duty therefore is the care and direction of the converts. How did they work? Not independently, but in connection with Christians in any place. They had met there that day for a purpose. They took it for granted that some present were anxious to extend the preaching of the Gospel in their own neighbourhood. They did not, perhaps, know what preachers to invite; were, perhaps, unable to bear the expense of the meetings. Then they might apply to the Evangelization Society, at their office, 18, Buckingham-street, Strand. Preachers would then be sent to them, and, if it were necessary, the Society would bear all the expenses. But the people in the respective places could do what the Society could not do, namely, prepare the ground, find out some barn, or school-room, or tent, or music-hall, or drill-shed, or theatre, for the meetings, which in all cases should be held on neutral ground. They might, further, have the addresses well advertised; have bills printed and circulated, and call at the houses to invite the people to attend. Others could help them in another way. They wanted more evangelist preachers of the Gospel. As more doors were opened, they wanted more preachers. Abounding iniquity and sin was witnessed on every side, but there were few to witness for God. It was the same now as in the days of our Lord after He had sent out the Seventy, and when He exclaimed, "Pray ye the Lord of the harvest to send forth more labourers:" With regard to their work, Captain Smith mentioned that between April 1869 and April 1870 the Society had laboured in 315 places throughout this country. They had held 2,697 meetings, of which 1,197 were in the London district, and 1,500 in the country. The Society sent any distance—Carlisle, Liverpool, Newport; north, south, east, or west—anywhere in England or Wales. In the year from April 1870 to April 1871 the Society worked in 340 places, holding in all 3,668 meetings, of which 1,435 were in town, and 2,233 in the country. In the last year namely, from April 1871 to April 1872, the Society had worked in 343 different places, holding 4,225 meetings, of which 1,284 were in town, and 2,941 in the country. It would be observed that the number of meetings had increased in two years from 2,697 to 4,225; also that at the present time two-thirds of the work was carried on in the country, which, of course, involved additional expenses. With regard to the evangelists, there were 280 enrolled during the last four years. Of these 280, the average number employed each year had been 116. Captain Smith concluded: "On the question of funds we do not wish to enter now. You must know that the work cannot be carried on without them, but we want now to urge you to help us in these two ways, either as evangelists or as pioneers for evangelistic work."

Mr. Watson next spoke as to the work of the Society, the opposition it met with, the triumph of the Gospel over such opposition, and on the great importance of all devoting themselves with one heart and one mind to the work of preaching the Gospel in its saving strength, regardless of minor differences of opinion.

Mr. C. L. Rozas spoke of the direct and the indirect blessings which resulted from the labours of the evangelists, commenting upon the advantage spiritually to the evangelists themselves—the advantages resulting partly from the need of great caution in their walk and conversation, and partly in the spiritual blessings which God always sends to those who labour for Him.

Lord Radstock said it was a very blessed thing to get rid of all thoughts of a society, and just to remember themselves as a company of God's servants. They were there not merely as those who knew that they were bought with the blood, and that they were separated from the world, but they were bound to show their realization in some measure of the value of those blessings they had received. And oh, might God give them grace that their own hearts might be stirred up with love to Him, and that they might realize their own individual responsibility to God. The speaker mentioned the case of a young officer who was brought to Christ, and who was asked soon after what he was doing for Christ. Well, he said, he didn't know that he could do anything. He didn't know that he had any gift. He was asked what was going on in the villages. The reply was, he couldn't say there was much going on. "And you are doing nothing? You can read." "Yes, I can read." "Then why should you not take your Bible and read a chapter of the Bible on Sunday afternoon at the corner of the village? It is not necessary to speak, but merely read a chapter of the Bible." Then this young servant of God replied, "Of course I could do that." There was nothing very attractive for a young officer to go and stand at the corner of the village and read a chapter of the Bible, with the people staring and gaping at him as if he were a maniac. Still the Lord touched his heart, and he went out with his Bible, and he read a chapter—he believed it was the 53rd of Isaiah; and when he came to the end of the chapter he said, "Well, I must just tell the people that this means Jesus, that this was Jesus who died for their sins, that it was Jesus who was wounded for their iniquities, Jesus who justified many." And so he just talked on for a quarter of an hour or twenty minutes, and when he had done, the people said they hoped he would come again; and he did. And shortly afterwards there were about fifteen persons who used to go out from that place, visiting the villages around, every Sunday afternoon, going out two and two, and speaking for Jesus. Now could they not all do something in bearing testimony in that way?

Mr. Blackwood next spoke upon the opportunity the Society had of exactly meeting the wants of any particular district, or the wants of any particular audience, and narrated instances of the great success which had attended the labours of some in preaching the Gospel in villages and in outlying districts.

The Rev. Campbell Douglas spoke a few words in order that he might bear his testimony, as a clergyman of the Church of England, to the work of the Society. He would simply state a fact. Having been called away from his own district to perform some evangelizing work, and having a great many meetings on hand in his parish, and being unwilling to let them drop, he had written to the Evangelization Society, saying what sort of help he needed, and he had had sent down to him men who did much good during his absence. So many souls were brought to the Lord that, instead of ceasing their labours with the month when he returned, the evangelists continued with him some time. He had therefore an opportunity of testing their work. He had often sat and listened to them, and he could only thank God that they ever came into the parish. He could likewise testify, and did so with the greatest possible earnestness, to the work these evangelists had done in the district around him as well as under his own eye.—*The Christian.*

WOMAN AND TEMPERANCE.

We say, without fear of contradiction, that because of *intemperance* the land mourneth, and the question that follows is—What, therefore, should the women of the land do? If confessedly their influence underlies the whole development of national morality, if to them the Master of all has committed the task of "guiding the house," and thus regulating, as they alone can, the social and domestic life of our country, what can they, what ought they to do for their own sakes, for the sake of their husbands, brothers, and sons, and, above all, for His sake whose name continually every day is blasphemed through this fearful, wide-spread sin?

Let us try to look at the matter carefully and prayerfully, and, searching together the Word of God, endeavour, before proceeding further, to ascertain its teaching on two points.

1st. The place assigned to stimulants by God's own design in a normal condition of things.

2nd. The place assigned to stimulants in a disorganized condition of things.

On the first point this is clear: God, amongst the other good gifts of His creation, made the vine to grow out of the earth and yield its wonderful juice. We are plainly told (Psalm civ. 14, 15) that He bringeth forth out of the earth "wine that maketh glad the heart of man," "the pure blood of the grape," as it is called in Deut. xxxii. 14, of which Jeshurun drank. Wine, in its pure state, was, Scripture tells us, one of God's gifts. This must be freely admitted by the warmest advocates of Temperance. Nothing is gained by exaggerated statements and one-sided views; nor does a good cause ever need them.

But admitting this, it is most important not to admit too much. Even in its pure state, *for what* was wine given? Have we any warrant in Scripture for assuming that God intended it to be used as a beverage in daily indulgence, so used that the system should become habituated to it as one of the necessaries of life? Taking the broadest view of passages which touch on the matter, they seem distinctly to indicate this—

That wine in its original purity was only intended to be a refreshment and luxury; that it was specially given to restore the fainting, but *not to be habitually used by any;* that even in its purest form it was fenced round with strong cautions, in order that excess might not turn the blessing into a curse, as was very early done; and that *water*, not wine, was God's provision for man's thirst.

Some of the incidental notices of Scripture throw light upon this by bringing out the habits of the people of the times to which they refer. For example, when Abraham entertained angels unawares, the beverage at the simple but hospitable meal was "milk" (Gen. xviii. 8). When he sent Hagar away with her child, he gave her, for their drink by the way, "a bottle of water," and when it was spent God opened her eyes, and she saw a well of water, at which she refilled her bottle (chap.

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xxi. 14). Again, when his servant Eliezer asked drink of Rebekah, it was "water out of thy pitcher" (chap. xxiv. 43). "Our father Jacob," the woman of Samaria said, "drank himself of the well," of which the Lord asked to drink, and beside which He sat and talked to her of the living water.

Throughout Scripture it is "WATER *for him that is thirsty;*" water, the only necessary beverage for this need of man, bursting out from its thousand springs, and flowing forth in its thousand streams abundantly to satisfy it; water, such as gushed from the smitten rock for the chosen tribes in their wilderness journey, pure and fresh and sweet, distilled by God. See also Judges iv. 19, Prov. xxv. 25, Isaiah xxi. 14.

Another striking testimony is given in 2 Sam. xvi. When David was pursuing his weary, painful flight from Absalom, we read that Ziba met him with refreshments; and not only is the quantity specified, but the appropriation of what was sent, in answer to a question from David. There were "200 loaves of bread, 100 bunches of raisins, 100 of summer fruits, and a bottle of wine." And the king said unto Ziba, "What meanest thou by these?" And Ziba said, "The bread and the summer fruits is for the young men to eat, and the wine *that such as be faint in the wilderness may drink.*" If we bear in mind that the provision was for 600 men, we shall readily perceive that Ziba presumed upon David's soldiers being water-drinkers, or he would have been more liberal in his supply of wine. As it was, he only sent the king *one bottle* for the *fainting ones* in the wilderness to drink.

We cannot pass over another beautiful and illustrative allusion—"He shall drink *of the brook in the way,* therefore shall he lift up the head." This passage is always applied to our blessed Saviour, and though figurative of spiritual refreshment in His victorious course, does not the figure used of the strong warrior slaking his thirst at the wayside stream, and by its waters invigorated and recruited, still bear out our conclusions? Many of the Lord's people hold very strongly to their arguments in favour of the constant use of stimulants, by quoting their blessed Master's example: "The Son of Man came eating and drinking." How painfully have the words been strained to a meaning they were never intended to bear!

Let all who justify self-indulgence by such a sanction solemnly and candidly ask, as they review, under the Spirit's teaching, the holy life on earth which was characterized by its frugality and simplicity, whether they can think for a moment that the Lord Jesus habitually drank wine when He was so poor as not to have where to lay His head? All that the testimony of the Gospels on this point goes to prove is that He did not object to taste it as it was found in Palestine, in its pure state, and Himself made for the marriage feast at Cana some that we are sure must have been of the purest. But no ground is left us to imagine that, as a rule, either our Lord or His disciples drank anything but water in their self-denying life, when even the bread ran short at times in their scanty store.

We think, then, that our first inquiry becomes thus answered, that the place assigned to wine in its pure state, as one of God's gifts to man *under a normal condition of things,* and the place given to it in the social life of the people of the Bible, according to the examples occurring in Scripture history, was one that indicated a very occasional use. It was a luxury, a medicine, and not an ordinary beverage.—*Woman's Work.*

—If a man's whole life object is to make dollars, he will be running against those who are making dollars. If his whole object is to get applause, he will run against those who are seeking applause. But if he rises higher than that, he will not be interrupted in his flight heavenward. Why does that flock of birds, floating up again tthe blue sky so high that you can hardly see them, not change its course for spire or tower? They are *above* all obstructions. So we would not have so often to change our Christian course if we lived in a higher atmosphere, nearer Christ, nearer the throne of God.—*Rev. T. D. Talmage.*

TELEGRAPHIC NEWS.

London, August 15th: At the Pontefract Election to-day Mr. Childers was returned member by a majority of 80.—Major Burne has been appointed Mehmeudar at the India Office.

16th: The Geographical Society's Report on the Livingstone Search Expedition regrets its abrupt termination, but reserves judgment until Lieutenant Dawson's return to England.—National and Catholic processions took place in the North of Ireland yesterday without any disturbance.—The leaders of the late Revolution in Mexico are accepting an amnesty.

17th: Serious rioting has taken place at Belfast between the Catholics and Protestants. Some houses were wrecked.

Geneva, 17th: The sittings of the Arbitration Tribunal have been adjourned till Monday. The work is progressing rapidly.

London, 18th: Mr. Stanley narrated his journey and discoveries before the Geographical section of the British Association yesterday, and met with a most enthusiastic reception.—A warm discussion took place, and the accuracy of the discoveries was contested.—Mr. Stanley, replying, warmly defended Dr. Livingstone.—The carpenters have resolved to re-open negotiations with the builders.—Their Royal Highnesses the Prince and Princess of Wales left England for Copenhagen on the 16th instant.—Negociations have been re-opened between France and England for a modification of the Commercial Treaty.

19th: Rioting continues at Belfast, and the results on Saturday and Sunday were very disastrous. The constabulary fired on the people, and the streets were filled with troops, who endeavoured to keep the rioters apart.—Harvest reports are favourable.

20th: The riots in Belfast continued all yesterday to a fearful extent. Business is entirely suspended, and special constables have been sworn in.—H. R. H. the Prince of Wales does not accompany the Princess to Copenhagen, but remains behind to assist at the autumn manœuvres.—General Rocha has telegraphed from Mexico that the rebellion has positively ended.—It is semi-officially stated at Washington that, since the exclusion of the indirect claims, the proceedings at Geneva have been favourable to America. Several awards, it is stated, have already been made. It is probable that a gross sum will ultimately be awarded to America. M. Staemple is reported to have said that the labours of the Arbitration Tribunal would finish after three weeks.

Geneva, 21st: A Meeting of the Arbitrators took place to-day, which lasted for four hours. It is supposed that the discussions were important, though nothing has transpired. The meeting has been adjourned till Friday next.

London, 21st: The rioting in Belfast was renewed yesterday afternoon. Houses were wrecked, apparently with the object of plunder. The mobs were continually dispersed, but only to reassemble in other parts of the town. Firearms were freely used. A body of police searching for arms were fired upon, and one killed.

22nd: Belfast yesterday was somewhat quieter, although the firing continued. Several thousand troops and constabulary are now in the town.—The *Standard* and *Morning Post* state that the report that the Khedive had sent an expedition into Abyssinia is unfounded. The Khedive has only stationed troops on the frontier in order to prevent the incursions of the Abyssinians.—*Obituary.*—Sir T. G. Hesketh, Member for Preston.

PASSENGERS ARRIVED.

Per P. & O. Str. *Columbian, August 20th:*

From Brindisi.—Mr. H. S. Philpotts; Col. Ross; Miss Ross; Mr. G. J. Low; Mr. W. Midwinter; Mr. Purnell; and Mr. D. J. Mackintosh.

From Southampton.—Mr. C. Pontifex; Mr. & Mrs. Parker; Mr. T. C. Harman; Mr. W. Trotter; and Mrs. Simmonds.

From Suez.—Mr. Dunsford.

PASSENGERS SAILED.

Per Str. *Nubia, 16th:*

For Southampton.—Mr. G. B. Sinclair; Mr. Charles Keating; Mr. Cullock; Mrs. Power and infant, and Mr. Burchall.

For Venice.—Mr. R. B. Fooke.

Per Str. *Aretusa, 13th:*

For Trieste.—Rev. and Mrs. B. Graeter, and 2 children; Mr. C. E. Tremearne; Lieut. Col. H. E. Jerome; Captain M. Clement; Mr. Edward Lawson; and Anton Miklos.

For Suez.—Rev. Angelo.

For Port Said.—Mr. and Mrs. M. Granstin.

Per P. & O. Co.'s Str. *Delhi, August 23rd:*

For Southampton.—Mrs. M. Vittie and 3 infants; Lieut.-Col. G. F. Hogg; Mrs. Hogg; Rev. A. A. Norrish; Mr. W. M. Campbell; Mr. C. Hallums; Miss Hallums; Mr. T. Hallums, child, and infant; Mrs. Gostling, child, and 3 infants; Lieut. W. B. St. George, R.A.; Mr. Fred. Todd; and Mrs. Hearn.

For Brindisi.—Mr. Stevens; Lieut.-Col. Burn; and Capt. and Mrs. Brook.

For Suez.—Mr. and Mrs. Palmer; Mr. Palmer, Jr.; Mr. Blackie; and Mrs. Beaumont.

For Aden.—Mrs. Gostling.

DOMESTIC OCCURRENCES.

(Charge for insertion, 8 annas.)

BIRTH.

BOYD—August 19th, at the Free Church Manse, Esplanade, the wife of the Rev. D. C. Boyd, of a son.

DEATHS.

LEITH—May 24th, near New London, Cape Colony, South Africa, Adam L. M. Leith, aged 22, son of Mr. Leith, Millfield, Monquhitter, drowned in gallantly attempting to swim ashore with a line to aid his fellow-sufferers on the wreck of the Glasgow and Rangoon Packet Ship *Jane Davie.*

SPRING—June 9th, in Woon Talooka, Berar, Harry S. Spring, Esq., Berar Revenue Survey, third son of Rev. F. Spring, late of Bombay.

FRASER—July 23rd, on board the Str. *Sumatra,* in the Red Sea, Mary Alexandra Katherine Townsend, the dearly beloved child of Dr. and Mrs. A. G. Fraser, aged 2 years.

LEMON—August 2nd, on board the P. & O. Co.'s Str. *Malta,* on her return passage to Bombay, between Southampton and Gibraltar, Fanny Lemon, the widow of the late Captain W. U. Lemon, Senior, aged 45 years.

DUARTE—At Upper Girgaum, Bombay, on the 10th August, Philippa, the wife of Mr. Joseph Minguel Duarte, aged 46 years.

WINCHESTER—August 17th, at the residence of her mother, Lower Colaba, Mrs. Katherine Susan Winchester, aged 27 years and 11 months.

PEYTON—August 13, at Nagpore, Central Provinces, Colonel G. W. Peyton, Madras Staff Corps, Commanding Seetabuldee.

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